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Truth and Innocency
DEFENDED
AGAINST
Calumny and Defamation;
In a late Report spread abroad concerning the
REVOLUTION
OF
Humane Souls,
*With a further Clearing of the Truth, by a
plain Explication of my Sense, &c.*

By George Keith.

To all Christian People, to whose hands this may come;

WHereas I have been lately accused by a certain Person, before divers Witnesses, for being the Author of a certain Book, called, *The Two Hundred Queries*, printed at London eight Years ago, his Proof being, *That four or five Years ago he had it from my own Mouth*; but being put to bring Evidence from Witnesses, he said, *He could prove it by such Circumstances which I told him, that I could not deny.* I answered him; It being so many Years ago, he might justly

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fully question his Memory, seeing when I called him to bear witness to things he had heard spoken but some few days or weeks past, he hath said, *He could not remember them, his Memory being weak, and he had rather forget than remember such things.* He did also further charge me, *That he heard me say, I believed I should be moved of God to preach the Doctrine of the Revolutions, as he termed it; but what Revolutions I meant, he did not tell; for there are many Revolutions, and of many sorts; The which I do not remember I ever said to him; and as he may understand the Revolutions, his so charging me may be an utter Falshood and Slander; for there are some sorts of Revolutions relating to the Souls of men, that cannot be denyed, if we own the Resurrection of the dead, according to Scripture, and our conveyance and descent out of the Loins of our Ancestors up to Adam, according to the Scriptures; see Gen. 46. 26. Hos. 12. 4. Hebr. 7. 9, 10. and the word *Revolution*, is the true English of the Hebrew word *Gigas*, mentioned Is. 5. 9. Eze. 10. 13. and this with respect to men (see the Hebrew Text, and Margin of the English Bible); also, the Hebrew word *Tekhephah* is translated three several times [Revolution] by the Translators of our English Bible, and set on the Margins by whom; see Exod. 34. 22. 1 Sam. 1. 20. 2 Cor. 24. 23. And whereas I declared, *That I did not remember that ever I owned my self to be the Author of that Book, or that I said, I did believe, that I should be moved of God to preach the Revolutions;* but on the contrary, seeing I do not remember it, and my Memory is as good as his, if not better, I did and do hold it to be rashly and foolishly charged by him, and for which he may be accounted a false Accuser; nor can I think that ever I said such a thing, because I never made the Opinion of the Revolutions, as delivered in that Book, or as vulgarly held by its Authors, a matter of my Faith, or as any divine Opening; besides, his varying the Charge, as Witness can prove, saying first, *I know not, but I might be moved, &c.* and last saying, *I believed I should be moved, &c.* which differ widely, and make the whole justly incensable. But he did so earnestly allect them, that he said, *As God was in it, then it was true;* which some of us that heard him, were greatly offended with, judging it to be an Oath, as that Oath or manner of Swearing under the Law, *As the Lord liveth,* Jer. 5. 2. And I said to him, this is more than Yea or Nay, which Christ hath commanding us to keep unto in all our Communlications, for whatsoever is*

More than these, cometh of Evil; and many of us have suffered much in Old England for refusing to swear in any case, even before a Magistrate. However, let it be considered, whether it be not a Breach of all common Civility or Morality among men, to make Publick a thing secretly spoken (if the thing had been spoke by me, as he affiermeth) that he thought might tend to my Prejudice; nor doth it excuse him, to say, *I lately told some what he spoke to me in private;* for that was such a thing he might have spoke to any, and did not tend to his, or any mans Prejudice, and was no secrecy. And whether his asserting a thing without any Proof, but what we take to be a very great Oath, will be any sufficient Witness or Evidence, in point of common Justice among men? for if this be allowed, not only mans Fame and Reputation, but Property, Liberty and Life it self lieth at stake to be taken away most unjustly.

But to answer directly to his Charge; I do say, after the best Recollection of my Memory that I can make, after so many Years past, I do not remember that I said to him, I was the Author of that book, and I know not how he can justly think, considering thes very Circumstances he alledged, and some other Circumstances whereof he cannot be ignorant, unless he hath forgotten the whole; for I told him, that divers Persons were concerned in that Book, called, *The Two Hundred Queries*, and after what manner. Besides, another Person hath in Print divers Years ago owned that Book; and why then should he charge me with that which another hath owned. The most he can justly alledge, is, *That I said a considerable part of the Matter of that Book, which I had from another, I put into Writing;* which will not prove me to be the Author, for I oft put into writing other mens words, 'tis such as are Adversaries; and many do write for others that whereof they are not the Authors. But I further say, I never justly could, nor do own my self to be the Author of that Book (how far I might be concerned otherwise in it, in any part, or in the writing of a great part of the Matter of it, is not material nor necessary for me to determine, for others were concerned; and he who accuseth me of a thing which he cannot prove by outward Evidence, by so doing rather proveth himself a false Accuser, and sheweth both his own Folly and Prejudice against me: And I say yet further, as no man living can prove me to be the Author of that Book, so I had not the least hand in the Printing it; for it was prigged altogether without

Consent and Approbation, and the Defaults (whether in the Transcribing, or in the Printing it,) are so many, that it hath quies tered the sense of the Queries in many places, and made others of them Non-sensical ; and there are things in it for which I am no wise accountable, and which I never did own, or do own to be mine; yet I cannot disown or blame the whole, but make a distinction; for there are things queried in that Book, that are no wise unbecoming the best Christians, and which narration nothing of the Revolutions, so called, nor doth imply them, except by such remote seeming Con sequences, which one may as readily deny, as another may affirm, and they have no more necessary connexion with the Revolutions, than the Scriptures have, that are cited in them; and I am not convinced, that it is a Trespass to query things that call not into Question any one Article of the Christian Faith. But further, to clear the matter, I do affirm, that I never said to any, nor did I ever conclude in my thoughts, that the Doctrine of the Revolutions, as they are commonly understood, or as delivered in that Book, was the matter of my Faith, or were things inwardly revealed or opened to me by the Spirit of Truth, as I am free to say concerning all things of my Christian Faith, which I both believe and profess; nor have I ever had any Controversy, Strife or Contentions with any man about the Revolutions, so called, and I have been very shy and backward, either to lend or recommend the said Book. But it is one thing what a man may suppose to be a probable Opinion, or rational Hypothesis (either as touching the Doctrine of the Revolutions, of which there are many sorts asserted by Authors, or as touching any other Doctrine in Astro nomy or Phisick) and it is far another thing what a man asserts to be his Christian Faith, grounded upon the inward Evidence and Testimony of Gods Spirit in the Heart.

But as to my real sense of the Opinion of that called the Revolutions, which do generally relate to Times past (and not with the least certainty to any one particular Person to the time to come) ever since the Death of Christ. If any hold any such Opinion or Doctrine of them (as I know none that do,) that doth teach, *That men may delay their Repentance, or living a good Life, in hope that they shall live again after Death:* I do uncerely declare, I have always abhorred any such Doctrine, and judged it Wicked and Abominable, and still I do to judge, and hope so to do while I live; and I have upon many occasions

deceasions born my zealous Testimony, both in publick and in private to the contrary, viz. That to entertain any such hope, to live again in order to Repent, and live a good Life, after a man has neglected the present Opportunity whereunto to Repent, &c. in this present Life, is as Wicked as it is vain; for *The Grace of God that bringeth Salvation teacheth us to deny Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this present World.* Tit. 2. 11, 12. But it teacheth no man to delay his good living to any time after Death, either in hope of a Purgatory, while the Soul is out of the Body, or in hope to live again in a mortal Body; for *NOW is the accepted Time, NOW is the Day of Salvation,* 2 Cor. 6. 2. And it is the last Time, as John hath declared, 1 John 2. 18. And also Paul, saying, Rom. 13.11. *And when knowing the Time, that NOW is it high Time to awake out of sleep,* &c. let us therefore cast off the Works of Darkness, and put on the Armour of Light, for the Times of Ignorance God winked at, but *NOW commands all men every where to Repent.* Acts 17. 30. And as John said, Mat. 3. 10. *And NOW also the Axe is laid to the Root of the Trees,* wherefore every Tree that bringeth not forth good Fruit, is hewn down, and cast into the Fire. And therefore if any hold such Doctrine of Revolutions, that putteth men upon delaying their Repentance, or neglecting to live a good Life, in hope to live again after Death, to Repent and Amend, as I have always abhorred it, so I hope I shall always do, and bear my faithful Testimony against it.

And whereas the said Person hath accused me before divers Witnesses, *That my manner of Preaching the Faith of Christ Crucified and Raised again, is being necessary to make men Christians and Sons of God of the Free Woman, and Children of the New-Covenant, doth infer my holding of the Revolutions,* to wit, *that all pious Gentiles, dying without all bearing Christ crucified and raised again preached to them, must of necessity live again in a mortal Body, in order to bear that Doctrine outwardly preached to them, or then be damned.* The which Alternative I positively deny. And by this his Accusation, he hath shown what a Changeling he is, from better to worse, in so finding fault with my Doctrine for Preaching or Printing the necessity of this Faith to Salvation, which he hath so frequently held forth himself & owned and approved in my Books. And I propose it to the serious Consideration of all sincere Christians, Whether this Difficuity (how much so ever

rest or seeming) doth more pinch or straiten us, than all Christendom that univerſally alſet the neceſſity of Faith in Christ crucified and raſted again, to make men true and ſincere Christians, and that by this Faith men are justified, conſtituted, and attain to eternal Life; and that therefore no Jew or Turk can be a true Christian, because they haue not this Faith, however otherwife iuit and conſciencious they may be? And whether, ſeting the whole strain and current of the Scripture, both of the Old and New Testament, is ſuch as doth demonſtrate the neceſſity of this Faith and Gospell to be preached to all Nations, to wit, That Christ Jesus the ſon of God dyed for our ſins, and roſe again for our Juiſtification; and that it is plain from expreſſ Scripture, That this Juiſtification is not obtained, nor Salvaſion (to wit) finally, fully and perfectly, without this Faith; I ſay, Whether in opposition to, and in prejudice of the Revolutions, and for avoiding that Doctrin, and laying it aside, we muſt and ought to lay aside the Preaching and Faith of Christ as he outwardly dyed for our ſins on the Tree of the Croſs, and roſe again for our Juiſtification, as a thing unneceſſary and indiſſerent, as it muſt needs be, if men may be compleat and perfect Christians without this Faith, and perfectly overcome all ſin, and attain to a perfect ſtate of Sanctification without it, and may be Children of God, and Sons of the free Woman, and haue the Spirit of Adoption without this Faith? And if ſo, then doth not this wholly render Pious Paganism or Gentiilism to be perfect Christianity, and perfect Christianity to be nothing elſe than pious Gentilism? And doth not this make the Faith and Knowledge of Christ, both without us and within us, of none effect? for it cannot be proved, that ever any had the true Knowledge or Faith of Christ within them, but who had the true Knowledge and Faith of Christ without them; for though Christ was and is in Pious and Conſciencious Gentiles, in thir mere Gentile ſtate, yet they did not know him, as ſuch; nor did they believe in him, as Christ, as all ſincere Christians did and do. And ſhall not this be of moſt evill tendency, thus to make void the Faith of Christ crucified without us, and raſted again, (in prejudice of, and in opposition to that call'd the Revolutions, as my Accuſer hath done, though he himſelf hath declared his favouring of the Revolutions as a probable Hypothecis, and hath frequently, and but very lately declared the neceſſity of the Faith of Christ, as he was crucified and raſted from the dead with-
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out us, its being necessary to Salvation, bringing for it, Rom. 10. 9. whereof many are Witnesses. And to say, This Faith is necessary to such to whom it is preached, to make them *Christians*, and perfectly to justify, sanctifie and save them, but not to such *Pious Gentiles* to whom it is not preached, as if they could be perfectly *Christians*, and perfectly justified, perfectly sanctified, and perfectly, wholly and fully saved without it; this most evidently doth contradict the Scripture, that holdeth forth the necessity of its being preached, that it may be received, in Gods ordinary way of working; for which see *Zac.* 2.4. 46, 47. *Act.* 4. 10, 11, 12. cap. 10. 43, 44. cap. 11. 14. cap. 13. 46. cap. 18. 28. compared with ver. 23. Rom. 3. 30. cap. 8. 2, 3, 4. cap. 16. 25, 26. *Eph.* 3. 4, 5, 6. &c. 1. 13. *Col.* 1. 21, 22, 23, 26, 27, 28. And surely, if the *Gospel* and *Faith* of Christ, both outwardly and inwardly was not necessary to be preached to the Nations, to Salvation, then Christ's Command to the Apostles to preach it, was a superfluous and unnecessary work, and in vain was it, that so many Thousands should suffer Martyrdom and Killing for that *Faith*, and the preaching of it. And at this rate the *Gospel* and *Faith* of Christ, both without us, and within us, is not only an unprofitable, but a burdensome Yoke of bondage, laid on people, by having it preach to them, seeing they could have been good and perfect *Christians* without it, if they had never had it preached to them, and could have been perfectly justified, perfectly sanctified, and perfectly saved without it, in their mere *Gentile state*; which is a plain overturning and overthrowing the *Christian Religion*, *Faith* and *Gospel*, and an evident confirming what the Adversaries of Truth have cast upon us, the People called *Lutherans*. Tax their *Christianity* is nothing else but refined *Paganism* or *Gentilism*, but I hope all the sincere hearted and true Lovers of Christ are and will be otherwise minded, and stand up with holy Zeal to assert their true *Christianity*, and *Christian Faith* and *Religion* to be altogether another thing than the most refined *Pious Gentilism*, and differing from it as much. Gold differeth from Brass, or as the Light of the Day differeth from the Light of the Night, and that principally because they have the true Knowledge and *Faith* of Christ as he dyed for them (without them) and rose again and is gone into Heavens, there making intercession for them, &c. and also living and ruling in them, conforming them to his Death and Resurrection, which they could not have without the *Faith* of him, as he was outwardly crucified and raised again.

But if any say, *The Gospel and Faith of Christ, as he dyed and refo again, tho' not absolutely necessary to perfet mens Salvation, yet is very profitable to facilitate, and make the Work the more easily and speedily to be done* — *I Ans.* If not necessary, it may be concluded not profitable, nor of service to make the Work more easie; for wherein is it more profitable, not being necessary? for in all other things that are not absolutely necessary, but profitable and serviceable, the profit & service is apparent, as when a man may labour the ground to raise Corn, with Hoes and other Instruments, without plowing, or a man may go from one place to another by walking, without riding or sailing; but no such thing is apparent in this case, as if the necessity of the true Knowledge and Faith of Christ, both without us, and within us, which cannot be divided, be once laid aside, that it cannot be supposed to be profitable, but rather it ought to be concluded both unprofitable and hurtful, as enjoying more Precepts relating to God, to our Selves, and to our Neighbours, than the *Gentile Dispensation* did or doth; and for this cause it is, that *Christianity excelleth Judaism*, and is far more profitable and serviceable to perfect our Salvation, as containing fewer Precepts than the Law under *Judaism* did; and at this rate it would follow, because *Gentilism* containeth fewer Precepts than *Christianity*, therefore *Gentilism* is the more profitable, & doth more facilitate mens Perfection, who are under it, even as an Artist that can perfect his work with fewer and less chargeable Tools & Instruments, is the most perfect, and is worthy of most praise; but because all the Precepts of *Christianity* are spiritual, and given us by God and Christ, to bring us to that spiritual Perfection that the Law, either of *Judaism* or *Gentilism* simply considered, could not do, the Law being weak, through the Flesh, and so could not make perfect; therefore it is, that on that very account *Christianity* is the most excellent Dispensation, both for its Spirituality, and giving more plenty of Precepts than *Gentilism* did or doth; for as *Christianity* hath more plenty of Precepts that are highly spiritual, and tending to a more high and spiritual Perfection than *Gentilism*, so it hath more plenty of divine Grace and of Life, to enable them who are under it, to perform them, whereby they attain to the Perfection designed. But this Doctrine, *That the Gospel & Faith of Christ, both outwardly and inwardly, is not necessary to perfet the work of mens Salvation*, doth most manifestly contradict the whole current of holy Scripture, and is a most pernicious and pestiferous Principle, altogether

altogether tending to the dishonour of God and Christ, and contradicting his holy and divine Attributes of *Almighty* and *Wisdom* and *Power*, and to the deceiving the Souls of men, that credit it, to lead them into the Pit of Destruction, and therefore ought to be, with all godly and fervent Zeal, witness'd against, and reprob'd, notwithstanding of the foolish and idle Clamours of the Ignorant, and Self-conceited, and Self-willed Men that oppose it, whatever their Pretences be, either in Prejudice of the *Doctrine of the Revolutions*, so call'd, or any other whatsoever; for the Faith and Gospel of Christ, as he is both without us, and within us, which cannot be divided, being one of the greatest of Truth, how can it infer any Error, or dangerous and hurtful Consequence, either relating to the Revolutions or any things else; and if any either do not or cannot see, but that the necessity of the Faith and Gospel of Christ crucified and raised, &c. in order to perfect Salvation, must needs infer the Necessity of the *Doctrine of the Revolutions*, at least after some sort, but not as vulgarly understand, I do say, it is more tollerable to admit the Consequent, than to deny the Antecedent; for the Consequent, in respect to the Antecedent, is but a matter of small Moment (whether true or false, I meddle not at present to determine) and if an Error, is but of an inferior degree, and is rather an Error in that call'd Philosophy, than in Divinity, and is rather a mistake in Opinion, grounded upon a pre-
tence of Reason, than any Error in the Faith, unless it can be demonstrated that the said Doctrine doth expressly, & without any far-fetche Consequences contradict some Article of the *Christian Faith*, the which remote and far-fetche Consequences are not allowable among vulgar Christians, however sincere, because there may be a Fallacy, or at least a great uncertainty in them; but an Error in the Antecedent, to wit, That the Gospel and Faith of our Lord Jesus Christ, (as he was crucified for our sins, and rose again for our justification, and is our Elder Brother and high Priest in heaven without us, making Intercession for us) is not necessary to be preached to the Nations for Remission of Sin, and eternal Salvation, to finish and perfect it, is a most vile and abominable Heresy, most worthily to be detested by all sincere Christians, and the Authors and Abettors of it most worthily to be judged No Christians, yea, worse than basest Heathens, who have never had Christ preached unto them.

A further clearing of the Truth, by a plain Explication of my Sence when I say, That Christ in Christ Jesus, not only as the Light in us, but as he was and is Man without us, and as he dyed for our sins, and rose again for our Justification, is necessary to perfect Justification, and finishing the work of mens Salvation universally; and by which I shew and demonstrate, That my present Doctrine, concerning the Faith of Christ, is well consonant unto all my former printed Books, and with R. Barclay's printed Books, and particularly his Apology, and with the Doctrine of our sound Friends and Brethren, both ancient and lately raised, who have declared their Charity towards all Pious and Conscientious Gentiles to whom the Gospel was not outwardly preached by the Ministry of men. That they were not or are not excluded from Gods Mercy and Salvation, although they have not had the express Historical Knowledge and Faith of Christ, as Men without them, either outwardly preached, or inwardly revealed to them.

The Explication of my sense in this weighty matter, I deliver in the following particulars viz.

1. By *Faith in the Man Christ Jesus without us*, which I assert to be universally necessary to mens eternal Salvation, I do not understand an express distinct Faith in Christ, as being so necessary to all, whereby all that we or shall be saved, must necessarily have such a Knowledge and Faith of him, as to these great and weighty Passages and Cases delivered prophetically concerning him, in the Old Testament, and Historically in the New Testament, that were a fulfilling of the Prophesies of him, such as, 1. That he should come in the Flesh, or such a proprieate Age or Time of the World; 2. That he should be born at Bethlehem; 3. That he should be the Son of Abraham and David, according to the Flesh; 4. or In this Mothers Name John like Mary, or his own Name Jesus; 5. That the place of his Death should be Golgotha, without the City of Jerusalem in Judea; 6. That the manner of his Death should be by being crucified, his Hands and Feet pierced, and his Side pierced with a Spear; 7. That he should be betrayed by Judas, and sold for twenty pieces of Silver, and sentenced to Death by Pontius Pilate, and accused and slain by the Jews, and crucified between two Thieves, whereof the one should be penitent, and dye believing in him; 8. That he should be buried at Sepulchre, where no man ever lay, that belonged to Joseph of Arimathea; 9. That

9. That he should rise on the third Day, and after forty days ascend into Heaven; 10. And lo lastly, That he should appear to the Women first of all after his Resurrection. These, and many other very weighty and great Causes & Passages, belonging to his outward Coming, Death and Sufferings, Resurrection and Ascension, I do not say are necessary to be known and believed universally to mens eternal Salvation; and this I have called in my former printed Books, *The Express, Clear and Distinct Knowledge or Faith of his outward Coming*, see my Book called, *The Universal free Grace of the Gospel offered*, pag. 117. printed in the Year 1671. and R. B. in his printed *Apology and Theses*, printed in the Year 1676. calleth it (as I do) *the distinct outward absolute Knowledge*, (i. e. the perfect) *Knowledge of the outward History*, see his Latine *Apology*, *Thes. 6.* (the which Doctrine, as laid down by him in his *6th Thesis*, he calleth an *Hypothesis* in that very place) and others of our ancient Friends, who have writ in defence of the People called *Quakers*, have called it the *Historical Knowledge*, viz. as containing the knowledge of the above-mentioned Historical Passages, and others the like; for as concerning their great and weighty Passages & Causes, fore-told by the Prophets, and Historically declared to be fulfilled by the Evangelists and Apostles concerning him; many of the faithful knew or believed few or none of them before *Abraham's* Time, and even after *Abraham*, to whom Christ was promised to be his Seed, and to come out of his Loins; the Doctrine concerning the Time and Manner of his Coming, Death and Sufferings, Resurrection and Ascension, was gradually revealed to the Prophets, from *Moses* to *Samuel*, and from *Samuel* to *David*, and from *David* to those who followed after, as *Isaiah*, *Jeremiah*, and others, and still the nearer the Time approached of Christ's coming in the Flesh, the Prophets did Prophecy the more clearly and expressly concerning him.

2dly. I do with great Assurance and Freedom affirm, as God hath persuaded me, and opened it out of the holy Scriptures to me, *That the Faith of all the Patriarchs, from the beginning of the World, was in Christ, as he should be their Seed of the Woman that should bruise the Head of the Serpent, and whose Seed the Serpent should bruise*; which was the first Gospel Promise that the Lord himself preached to our first Parents after the Fall; and though this Promise was not committed to writing (so far as we know) until *Mos*, who was the first Framer of holy Scripture;

get it ~~out~~. Without all doubt, faithfully delivered and preached by *Adam* to his Children, and by the faithful of their Children, such as *Seth*, to their succeeding Posterity, even until *Noe*; and if it was lost again, it was restored to *Abraham*; for we have good cause to believe, that the Church of God, from the beginning of the World, hath never failed in the Earth, universally, to this Day, nor will to the end of the World, however at times it hath been much obscured and hid, both under the Old and New Testament. And by this Seed of the Woman is to be understood the *Man Christ*, with the spiritual inward blessings of *Grace*, Light and Life flowing from him, (and though the outward Name *Iesus* and *Christ* is sweet and comfortable to every true Believer (by the Spirit of Christ) that knoweth it, yet it is no more simply necessary, than the other (above-mentioned) weighty Circumstances concerning him) the *Saviour* and *Redeemer* of the World, who should be born in *Flesh*, and offer up himself a Sacrifice in his *Body* of *Flesh*, for the sins of the World, and should dye and rise again, and by his Death and Resurrection should bruise the Serpent's Head, that is, conquer and break his Power in all the faithful, so as perfectly to deliver them from Death, both Spiritual and Natural, the Spiritual here, and the Natural hereafter, at the Resurrection of the Dead: And by the *bruising* of his *Heel*, is understood his Sufferings and Death in the *Flesh*, occasioned by the Devil's Infiltration, as all sound *Christians* of all Professions generally acknowledge; and in Testimony of this Faith it was, that the Faithful before the Law, and under the Law, by God's direction, offered up Sacrifices of clean Beasts, that were Types and Memorials of Christ, the Lamb of God, that was to be slain and offered up for the sins of the World, and the Faith of all the faithful, for the Remission of sin, and cleansing and sanctifying, was not in the Sacrifices which they offered, but in Christ, whom they represented, and of whom they were Types. And before Christ came in the flesh, not only the People of *Israel* offered Sacrifices, and practised Circumcision, all which were Typical of Christ in the *Flesh*, but many other Nations, as not only the Posterity of *Abraham* and *Iesus*, but other Nations that learned it of them. And that *Circumcision* was Typical of Christ, and had a special Relation to Christ, and Faith in him, as he was to come in the *Flesh*, and to his Death and sufferings, is clear from *Rom. 4. 11.* where it is called, *A Seal of the Righteousness of *Iesus**. And as the Church of God hath never fail-

¶ in the Earth since the beginning of the World, nor will to the end of it, so far hath the Doctrine of Gods Salvation concerning thes *subts of the World*, and the *Mediator betwixt God and Men*, who should be both *GOD* and *MAN*, failed, or been wanting, as in respect of the essential parts of it, even from being outwardly preferred, delivered and conveyed from from Age to Age, in some measure and degree, for the benefit of Mankind in general, and therefore in all ages, even in the Darkeft, Chrift, as he was to come in the Flefh, and as an Offering for the Sins of the World, was insufficiently set forth for that time, to be the Obj. of mens Faith, in those Ages and Parts of the World, where these Types and Figures of Sacrifices, and Circumcision were extant; and even those who did not practice them, yet might hear of them by others, and it may be very probably defcended by a rational Hypothesis, (and so doth R. B. call his Doctrine in his *6to Testis*, vsc. *an Hypothesis*) that no Nation under Heaven was so left deplitate of all outward means, but that partly by the Report of the Sacrifices of clean Beasts offered to the true God, and by Circumcision, and other Types, Figures and Shadows that had been used from the beginning, and partly from the Types and Figures given to Man. And in general, in the whole viable Creation, the Mediator betwixt God and Men, the Saviour and Redeemer of the World, who should be both God and Man, or God manifest in Flefh, and who, as Man, should dye for the sins of the World, and rise again, was propofed (in some fort, though obscurely, answering to that Dispensation, wherein Chrift was the Mystery hid from Ages and Generations, that was in after Ages clearly to be revealed) according to *Ephes. cap 3. 5, 9.* *Col. cap. 1. 26.* *Rom. cap. 16. 25.* and set forth to be the Obj. of mens Faith, and Hope of Salvation, and Remission of sin, and Reconciliation with God, the inward Light of the divine Word, that is the Light of men, that ever did in all Ages, and ever doth, and ever will enlighten every man that cometh into the World, acting or operating by its heavenly and divine Influnce, upon their reasonable Faculties of Understanding, and all their natural Powers, to cause them both know and believe, that God would be merciful to them, and forgive their sins, upon their Repentance and Amendment of Life, for the sake of the Mediator, Relieuer and Saviour of the World, who should be both God, and man; as it by

an unavoidable case, (as R. B. wordeth it in his *et Thesis.*) Some or many are excluded from this benefit of having it outwardly revealed to them, as others had, yet that defect may be supplied by inward divine revelation in all extraordinary Cases, revealing at least the substance of that great Mystery of the Mediator, the Saviour of the World, by whose Death and Blood, men through Repentance and Faith in him, should be reconciled unto God, and have their sins both forgiven and blotted out, washed away.

3dly. But yet we ought not universally to confine this Faith of Christ (as without us or within us,) to the narrow bounds of outward Preaching it, either by the Prophets in their Day, or to the Evangelists and Apostles in their Day, or to the hearing or reading of the holy Scriptures, or to the outward Ministry of Angels or Men, well knowing and believing, That as God gave it to our first Parents without an Ministry of Men, and as he gave it to Abraham, to Job, & to the three Wise Men, that came from the East, to worship Jesus in *Eden.* so he hath given it to many others, and can or may give it to as many as he pleaseth without all outward Ministry; yet I say, in God's ordinary way he is pleased to give it by the Ministry of Preaching, and for this cause he revealed it to the holy Prophets and Apostles, that by their Ministry and Writings, it might be made known to all Nations, for the Obedience of Faith, Rom. 16. 26. and the said Doctrine, as outwardly delivered by their Ministry, and as delivered by the Ministry of faithful men succeeding them in the same Faith, God is pleased to bless with a New divine Visitation and Illumination of more Light and Grace, than was or is given to such where this Doctrine is not outwardly preached, to bring them to the Obedience of that Faith. And to declare my Mind with all plainness, As I can find no faith in Christ in all the Scripture, but what hath always a respect to Christ as that great Offering and Sacrifice for us without us, as well as to his inward and spiritual Presence and Appearance in us, according to measure, teaching us and enabling us, to apply to us the benefit of his Death and sufferings, Resurrection and Ascension, and Intercession for the Remission of our sins, and our Eternal Salvation, as the reward of all Grace and Truth dwelt and still dwelleth in the person of Christ Jesus without us, and of whose Fullness we daily more and more partake, who believe in him, and in God the Father through him.

men, and who pray to God in his Name, and Worship and Obe him, so I can own no other Faith but this, to be the true *Christian Faith*, that hath for its Object the *Man Christ Jesus*, our alone Mediator without us, in whom the Fullness dwelleth, as well as the *cause* of him inwardly revealed in us; and without this Faith in God the Father, and in the Man Christ Jesus without us, and in the Fullness that is in him, as the greatest and most principal Object of our Faith, I can own none to be true *Christians*, or believers in Christ Jesus, who are the Children of God by the Free-woman, *Jerusalem* from above, let their Pretensions be ever so great to Christ, as the Light in them. As for *Justin Martyr* his calling *Socrates* a Christian, *Socrates* might have had the Faith of Christ, according to the Substance of it, then but obscurely revealed, and so might *Pythagoras* and *Plato*, who conversed with *Jews*; for the least measure of the Light of Christ, in every true Christian, to whom the Gospel Day of Christ is dawning, doth most necessarily draw and lead the Soul's Faith, Love and Devotion to the Man Christ without whom, and to God the Father, as dwelling in him most abundantly and gloriously, that so God out of Christ, our alone Mediator, may continually supply us, as out of a most rich Treasury and Store-houſe, with all new and fresh Supplies, Aids, and Assistance, of his divine Grace, Light, Life and Spirit, to serve him acceptably, and to enjoy the indwelling of God the Father, and of the Son, and of the holy Spirit in our own hearts and Veſtis, daily more and more abundantly, as our Faith, Love and Devotion is thus daily and continually exercised upon him. Nor is there any real danger, by so believing, or by so preaching, to draw the Minds of People from the Gift of Christ in them (this at most is but the *Abaſte or evil Life* of this Doctrine, as the best of Doctrines have been and may be abused, which all ought to watch against) but indeed, the real, proper and necessary direct tendency of such Doctrine, rightly improved, is to bring People still more and more to the Gift of Christ in themselves, and to the more abundant enjoyment of him, as the Scripture Testimony, and the Experience of Thousand and ten Thousand do sufficiently confirm. But such who preach Faith only in the Light within, calling that Light Christ, as they have learned by hear-say or reading, and yet are ignorant of that great Mystery of Christ without us, they neither know Christ within, nor believe in him, as such; for though Christ the true Light, be in all

men, both Believers and Unbelievers, yet only true Believers in him who believe in him as he dyed for us, and rose again, and is ascended, & truly know him, the Light and Life in them, and have the true Comfort and Enjoyment of him every way, and of all his blessings and benefits; and such Preachers and Ministers, who have this ~~Faith~~ of Christ wholly and Fully, it is no indifferent thing to them, to have it or preach it; for as they daily live by it, so they daily labour in Word and Doctrine to preach it, for the Heater's salvation, and for bringing them to know Christ in them, as thousands can witness with me, that had we not believed in Christ without us, as he dyed and rose again; and had we not been persuaded that Christ dyed for us, and rose again, that God and Christ might dwell in us, and that we might receive the inward and spiritual blessing and benefit of him in our hearts, we had not believed in him, nor known him, as in us. And such Preachers who say, (as some do, whom I have heard, to my grief and sorrow) *that men may be saved in God's ordinary way*, (as for example, the *Indians* here in America, or any else-where) *without the* *Faith* *of Christ*, as he dyed for us, and rose again, by their *honest* and *sober* *Living*, according to the *Religious* *Duties* of the *Light* *in them*, and that not only *so as to witness a beginning*, but *perpetuating the work of Christianity and Salvation in them*: They are not like to beat great *pains*, to preach *Faith* in *Christ* *crucified* and *raised* from the *Dead*, either to *Indians* or any others, or to encourage others to do it; for this *Faith* not being necessary, where or to whom it is not preached, the effectual way to make the *Faith* of it wholly an indifferent and unnecessary thing, is not at all to preach it, but bury it in *Oblivion*, as some would do, and so to bring our posterity to be *Indians* or *Heathens*, and as it was almost quite buried and forgot by too many high Pretenders to the *Light* within. And if God in his infinite Mercy in these *American* *Parts*, (where we have but few Bibles, and very few other Books peculiar by many among us, that is to say the *necessity* of this *Faith*) had not raised a *Godly Zeal* in some to revise and raise up this most precious and necessary *Light* *in us*, concerning the *Faith* in *Christ*, both *Indians* and *Worms*, the *Faith* and *Remembrance* of it would have been (in probability) lost, in many *Families*, in a little time, especially it being rarely preached by many high Pretenders to the *Light* within; and it at any times mentioned by *USC*, and bold forth as the *necessary Object* of *Faith*, but rather

In occasional, as other Historical Things of Scripture; And so this the Conclusion that some have, that the Scriptures are not Instrumental to our Faith and Knowledge; the Light or Spirit being the only means, &c. as some lay, and to preach Christ without us, is to lead People to know Christ after the Flesh, and to bring them from the Spirit to the Letter; but the great and indispensable Necessity of Preaching it, is, that it may be believed to Eternal Salvation; for it is not only necessary to be believed, because preached, but because it is necessary to be believed universally in some measure, therefore it is necessary to be Preached; so that the very cause of its Preaching, is the Necessity of the Faith it self, in order to finish the Work of mens Salvation universally; even as men gather Materials of Stone and Timber to build, and the building is not necessary for Materials, but the Materials are necessary for the building: This as the necessary Effect, That as a necessary Antecedent, in an ordinary way,

4th. And thus it manifestly appeareth, how there is no Contradiction nor Contrariety betwixt the present Doctrine I Preach or Print, and any of my former printed Books; nor betwixt my dear and worthy brother and Friend R. Baskay, nor any of my dear and worthy Friends and Brethren, who have said, *That Fiom and Conscience are not excluded from Gods Mercy or Salvation, who have not had the express Historical Knowledge and Faith of Christ revealed to them, by distinguishing, first, betwixt the Express Knowledge and Faith of that great Mystery, and the Implicit Faith and Knowledge of it (for, to deny the Necessity of the express Faith, &c. is to affirm the necessity of the Implicit or Implied Faith.) The Express Knowledge and Faith, respecting those particular Cases, Passages and Circumstances above-mentioned, or any others recorded in the Scriptures, Historically related in them, This Express Knowledge and Faith, I say, neither was nor is indispensably necessary to all men, but such only to whom it is revealed or preached, yet is most preferable and comfortable to all to whom it cometh: The Implicit Knowledge and Faith of it respecting Christ as he was to come in the Flesh, under Death for the Sin of the World, and be a Sacrifice unto God for their Reconciliation, and rise again for their justification, & also the Substance of the Declaration made forth in that Promise, I say*

the Seed of the Woman should bruise the Head of the Serpent, &c. and in the Sacrifices and other Figures of the Law, and in the Figures and Types of the outward Creation, as inwardly opened to mens reasonable Understanding by the divine Light of the Word in them, might suffice to such who had no more given them; or by what other means and helps, whether both outward and inward, or only inward, as at the instant of Death, according to Job 33. 22, 23. God was or is pleased to afford beyond our reach; for we know but part of his ways, which are most equal, and yet are far above our thoughts, and much more, as the Heavens are above the Earth. 2dly, By distinguishing Salvation begun, and Salvation finished and perfected, and the two-fold inward States, Ministrations and Births, which are both of God and Christ, the first making men at best Servants of God, or Sons by the Bond-woman, or the Law of the first Ministration; and this may be had without all Faith of Christ, as come in the Flesh, and this beginneth a good Work of God in men, and may be called Salvation begun, and may be compared to Corn or Fruit in the blodism; the second making men Sons of God by the Free-woman, and receiving the Spirit of God and Christ, as it is a Spirit of Adoption, and may be compar'd to Corn or Fruit in the Kernel; and this is never had, nor never was had without the Faith of Christ, and the Faith of Christs Doctrine, as to the substance of it, to wit, that God was to save men by a Saviour, who shoulde be both God and Man, and as Man shoulde dye for our sins, and rise from the dead, and thereby overcome the Power of Death, first in his own Person, and last in his Members; this is the substance of the Gospel-Promise and Doctrine, comprehending in it an inward enjoyment of God and Christ to all who have the true Faith of him, as to the Substance of it, from the beginning of the World, implied and folded up in that first Gospel-Promise concerning the Seed of the Woman, and that the promised Seed of the Woman shoulde be both God and Man, as the Faith of all the faithful from the beginning of the World, is demonstrat'd from Eve's words, expressing her Faith at the Birth of Cain, Gen. 4. 1. *I have got the Adam the Lord;* the Hebrew word is *אָמַן* which is one of the greatest Names of God, so doth Luther in his High-D. sea Translation of the Bible translate that place, and so doth the English *Corn*, and so doth the Hebrew bear it, which yet hath not this sense, as if Eve had been so far mistaken, as to imagine, that Cain should be the *Adrian* or *Saviour*

of the World, as some have thought, she did se miserably Mistake: but as was common to fouldful Men and Women to do, to give Names to their Children, Igriting their Faith of some great blessing that they expected afterwards to come, or some great benefit for meny received; thus *Rachel* called her first born *Joseph*, i.e. joyed, with respect to *Benjamin* that was born divers years afterwards; and *Joseph* named his two Sons Names that did not relate to them, but to himself; and *Esau* named *Abel*, that Igrifeth *Vanity*, not with respect to *Abel*, who was the fult Martyr for the Fath of Christ, but with respect to the vanity of *Mans* miserable state by her.

gibb. And that the Faith in Christ, as he dyed for us, and rose again, to reconcile us unto God, is altogether necessary to mens perfect Immaculation and Salvation, is evident from this, that as *Faith* reoneth and proveth most clearly, both in his Epistle to the *Romans* and *Galatians*, *By the Work of the Law is Flesh i-j-ified*, but by the *Faith of Christ*; *where Law knoweth Wrath*; and by the *Law is the Knowledge of Sin*; and the *Law faulth*, *Cursed is every one that abideth not in every thing to do it*, *that the Law faulth*: And this was not only the outward Law among the *Jew*, but the inward Law, or first Ministrion of Light, both in *Jews* and *Gentiles*; for as *Paul* said, *He had proved both Jews and Gentiles to be all under Sin*, so that *every Mouth is stopped*, *and the whole World is guilty before God*; for none but have sinned at one time or another, and one sin bringeth Wrath, and the Curse on him that hath sinned, and no Obediance can remove this Wrath or Curse, without Christ, who became a Curse for us, and gave himself a Ransom for us, and paid the *Debt of our sin* for us, *the Just suffering for the Unjust*; And none are justified by Christ but through Faith in him, as he dyed for them, and note again, *Cr. for he that believeth not is Condemned already*; and therefore the Ministrion of the Law, whether outwardly writ on Tables of stone, or inwardly writ on Honey Heart, is *The Ministrion of Condemnation*, preparing for Christ, and leading unto Christ, and such who are under the Law, (let them be ever so Obedient, Just and Conscientious, because they have sinned, and are not Perfect) are held under it, *for ever*, *as in a Gaſtody or Safe-ward*, *as the Alan-blower in the City of Refuge*, and *are not yet fully justified*, *but are under fear*, their *Thonghes* *driving*.

Accusing and Excusing; for though they are Excused or Accused, or to lay, justified in some good thing, done by them, yet this can be no perfect justification, because their state is imperfect; and therefore, for that all have sinned, ~~all~~ have absolute Necessity to ~~the~~ to Christ, and lay hold on him by Faith, as he did for us, and rise again, and hath, by his Obedience unto Death, purchased for us Remission of sin, and eternal Redemption and Salvation, and Life Eternal, without which Faith (as to the Substance of it) there is no Remission of Sin, nor perfect justification, nor Salvation; and to lay otherwise, is to contradict the whole current of Scripture, and to preach another Faith and Gospel than Christ and the Prophets and Apostles Preached, and therefore is not to be received, but rejected, if an Angel from Heaven shold preach it.

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